/190 cont./

*634 They settled a certain number of their new friends in their vil-
616 lages, giving them, as is the custom, provisions and livestock.
•722 These strangers lived at first in peace in the "taqbilt" that had adopted them; but soon the reaction of the nearby fractions of the same leff against this forgetting of the rules of the alliance became so strong that it was necessary to make them leave the country in order to avoid war. They were quartered first in the lower villages of the valley, in Tamsoult and Tanammert; then, in 1899, they were definitively expelled from the canton of the Iwonsekten.

616 V. The leffs during peace. -- The leffs are not solely sys-
574 tems of military alliances. Each year at the end of the summer
*634 there are given among neighboring "taqbilt" big feasts that con-
628 tribute toward maintaining the feeling of the fraternity of the leffs. These are the "tinoubga" (1).

1. From the Berbère /Berber/ "anebgi": host.

About 50 warriors, armed and designated by the "moqaddem," leave the tribe in order to carry out a great circuit of hospitality among the sister republics; they take along some provisions of sugar and sheep. Their /191/ brothers of the neighboring republics, in welcoming them, tell them, after the first evening: "You have in the tribe 15 days of tinoubga, see with us what villages we shall visit." Then the feasts begin and succeed one another from hamlet to hamlet, according to the program agreed upon. Above
616 all they execute the war dance of the "Aït Tskawin" in which
574 figure about 15 young men dressed in a full tunic of white cotton
*634 and who carry on their shoulder a silver powder-horn called
628 "tiska" (plur. teskawin). They group themselves in a circle
535 around a "reis" and execute a sort of rhythmic parade, whose figures differ very much from those of the other dances of the tribe. The horn carried by each of the dancers is an object carefully preserved in each family, and it is often forbidden to sell it; it

/259 cont./

343 178 184 361 Among the Haha, the name of agadir is given in our day to villages situated in a position easy to defend -- at points that were suitable for the building of fortresses whose traces are no longer visible. In the country of the Ida Ou Tanan, the institution has not been forgotten as much, since people still indicate the spots where the storehouses, which the most ancient old men themselves found ruined, formerly existed (2).

2. Such are the agadirs of the summit of the Jebel Aouljad, that of Imaᶜizen (agadir n Tafoukt), of Assaka (agadir n Aït ᶜAli), of Tizgi n Chorfa (agadir n Ikberdiden), of Tadrart (agadir n Aït ou Belaᶜid).

[113] [175] Let us add that Portuguese nautical instructions of the sixteenth century (R. Ricard, "La côte atlantique du Maroc au début du XVIᵉ siècle /The Atlantic Coast of Morocco at the Beginning of the Sixteenth Century/," Hespéris, 1927, p. 251) point out to us on the coast of the Ida ou Tanan the châteaux of Palma, Turucuco, Tucurumu, Tamarate (Tamerakht), which are probably agadirs.

and which belonged, if one judges by their names, to villages or cantons.

343 712 184 178 [722] Even in the Anti-Atlas the large agadirs were formerly more numerous, especially in the vicinity of the Dir, so that one /260/ can assert, by invoking the appearance of the ruins or the indications of the toponymy, that all the mountain Berbère /Berber/ tribes -- with the exception perhaps of those of the Igezzoulen of the western Anti-Atlas, still poorly known -- formerly possessed fortresses constructed by the villages or cantons, within which all the families kept their provisions and came to seek refuge during wars or internal discords.

[648] The causes of the decline of this institution are doubtless numerous; the most effective one is certainly the conquest of the country by the Makhzen /makhzan/.